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subject throughout to the same master. My employment was to labour in the fields and gardens, and my food was barley, water, and dates, once, and sometimes twice a day ; but these were given me so sparingly, that to support life I was obliged to steal every thing like food, which I could find.

Four months after my arrival, Dalby, the former mate of the *Charles*, finding himself exhausted by labour and privation, declared himself unable to perform some duty which was assigned him, at which his master was so enraged that he stabbed him with a dagger, and killed him on the spot. To protect his remains from the dogs, I and my fellow slaves obtained permission to bury him. A few months after my three surviving fellow prisoners, suffering incessantly from beating, privation, and insults, declared their intention of escaping these calamities by turning Mahometans. This determination they put into effect, and were consequently circumcised and allowed all the privileges of the people of the country. After this my life became doubly wretched. My master wished me to follow the example of the others and change my religion, and endeavoured to prevail on me to do so, by alternate persuasion and the most abusive treatment. But I was soon relieved from my sufferings and from slavery, for within a month or two afterwards a person came to Wadnoon, empowered by the consuls of the United States and of Great Britain at Mogadore, to purchase such Christian slaves as might be found in this district. To my unspeakable joy I found myself ransomed for one hundred and five dollars, with liberty to go with my purchaser to Mogadore. The sad resolution of my fellow prisoners prevented them from sharing with me this happiness. In five days after leaving Wadnoon, having travelled in a west, northwest direction, about one hundred and fifty miles, we reached Santa Cruz. From thence I walked on the seashore three days, at the end of which, in the latter part of August 1812, I arrived at Mogadore.



The Jesuits.

IGNATIUS of Loyola, Patriarch and Founder of the society of the Jesuits, was born in Spain. He followed at first the

profession of arms, and mixing with the world, he gave a loose to his passions, and according to the Jesuits themselves who have written his life, vanity and ambition were predominant in him.

At the age of thirty years, in 1521, at Pampeluna, when the French besieged that fortress, he had his right leg broken. Having been ill dressed, he broke it again, but after this second operation, there remained a bone which projected too far and prevented him from wearing a handsome stocking. His desire to appear with a graceful figure prompted him to have this bone cut off, and he suffered the torment of having this limb violently drawn out by a machine of iron for several days, that he might not appear to be lame.

In this situation, having asked for romances to amuse him, and not finding any, he accidentally fell upon a life of Saints, written in a romantick style. He read it and felt himself touched. He threw himself into contemplation.

Although the earliest times of his conversion were times of trial the most terrible; of desires to devote himself to God, and of passions which agitated him; of interior combats in his soul between consolations the most sweet, and humiliations that sunk to despair; yet, if we may believe the Jesuits, within the first year of his conversion, he received from heaven abundant favours in visions, ravishments, extacies, in which he received new lights.

He had moreover another vision much more interesting to the Jesuits. During a species of extatick ravishment or trance, which lasted eight days, God revealed to him the plan, and the astonishing progress of the society, which he was one day to establish. It is not a single individual Jesuit only, who advances this fact; but the directory, which is the work of the whole society, asserts, that "God communicated to Ignatius, as to the Head and Founder, the entire idea of the society, both of the exterior government of it, and the interior form of their virtues." That I may not be suspected to have made an unfair, or an incorrect translation, I take the original words of the "*Directorium in exercitia Spiritualia, Sancti Patris Nostri Ignatii Proem. 3. Quemadmodum igitur Dominus Deus Ideam totam societatis nostræ, tum exteriorem tum etiam quæ ad interiorem virtutum formam pertineret, et tanquam capiti et fundatori communicavit.*"

If it could be credited that Ignatius, in the first year, formed the plan of his society, it must be acknowledged that Pas-

quier, who saw the birth of the Jesuits, was not mistaken when he said, "that Ignatius was one of the most acute and sagacious worldlings of his age;" and this will not be doubted when we shall have given an analysis of the government, the statutes and the privileges of the society.

However this may be, it was in his first solitude, and during his extacies, that he composed his book of *Spiritual Exercises*, which brought out afterwards against him many contradictions. As his imagination was still full of military exercises, he constructed that work upon a plan of his warlike ideas. He there represents Jesus Christ in the figure of a warlike monarch, who invites his subjects to follow him, in an expedition which he is about to undertake against the devil, his enemy. He paints these two enemies as two great monarchs, who declare war against each other, recruiting troops, displaying their standards, taking the field and exhorting their people to follow them, and to fight valiantly in hope of the rewards which each of them promises to his disciples.

His soul was so warlike, that after his conversion, having in his travels a dispute with a Moor, who asserted that Mary had ceased to be a virgin when she became a mother; he regretted that he had suffered the blasphemer to escape alive, and he hastened after him to kill him. But fortunately the mule on which he was mounted took a different rout from the Moor, and hindered him from executing the pious assassination, that his blind, fanatick zeal had dictated to him.

The first years of his conversion were passed in frequent pilgrimages to Jerusalem and other places, in affected mortifications, which often exposed him to ridicule, and proved him to be a man of little information.

How indeed could he have information? The ambition he felt for making disciples stimulated him to commence the study of Latin, at the age of thirty three years, but even then he made little proficiency, having no taste for it, and delighting more in leading a wandering life. Nevertheless he went in 1526 to Alcalá to study philosophy. Although he submitted to the torture to advance in this science, his mind found itself in confusion, and all his labour ended in knowing nothing.

He had however made some disciples; and he undertook to teach, to give instructions, and to direct consciences. This enterprise excited complaints from many persons who mur-

mured that Ignatius, being without science and without character, presumed to direct consciences. He was committed to prison, but afterwards enlarged ; but by a publick sentence rendered the 1st of June 1527, he was forbidden, because he was not a theologian, to explain to the people the mysteries of religion, until he had studied four years in theology.

Dissatisfied with this judgment rendered by the Grand Vicar of Alcala, he retired with his disciples to Salamanca. They there conducted in such a manner that they were sent to prison, because laymen without studies, and without degrees, ought not to undertake to preach.

Fatigued with all these contradictions, Ignatius took the resolution to go to Paris and recommence his studies. This great city was, properly speaking, the cradle of the society. After having there experienced many oppositions, which would have discouraged any other man, he applied himself to engage and form new disciples, those whom he had in Spain having abandoned him.

INQUISITOR.



Singular article of the Mahometan Law.

“A REMARKABLE cause,” says Dr. Clarke, “was tried while we were in Cos ; and a statement of the circumstances, on which it is founded, will serve to exhibit a very singular part of the Mahometan law ; namely, that which relates to ‘*Homicide by implication.*’ An instance of a similar nature was before noticed, when it was related that the Capudan Pasha reasoned with the people of Samos upon the propriety of their paying for a Turkish frigate, which was wrecked upon their territory ; ‘because the accident would not have happened if their island had not been in the way.’ This was mentioned as a characteristick feature of Turkish justice, and so it really was : that is to say, it was a sophistical application of a principle rigidly founded upon the *fifth species of homicide*, according to the Mahometan law ; or ‘*homicide by an intermediate cause,*’ which is strictly the name it bears. The case which occurred at Cos fell more immediately under the cognizance of this law. It was as follows. A young man, desperately in love with a girl of Stanchio, eagerly sought to marry her ; but his proposals were rejected. In consequence of his disappointment, he bought some poi-